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THE

Missionary Magazine

AND

CHRONICLE.

CHINA.

MISSION AT POK-LO.

No series of events connected with the Society's labours in China have been more instructive and encouraging than those which have occurred during the last five years at *Pok-lo*, a town of about fifteen thousand inhabitants, situated in the interior of the Canton province, and about a hundred miles from the colony of Hong Kong. It will be remembered by the readers of our Magazine that in the year 1856 Dr. Legge reported the interesting case of Ch'ëa, an elderly Christian convert from that locality. His mind had been awakened to the truth and divinity of the Gospel by instructions received from a colporteur in the service of the British and Foreign Bible Society, and he came to Hong Kong seeking further counsel from our Missionaries. He was admitted to the privileges of the Church, and shortly returned to his native town. In the year following he again visited the colony, accompanied by a new convert; in 1858 he made another visit, attended by *two* other converts, and in the year 1859 he appeared with *two* more. All these had been brought to embrace the truth of Christ by his means. In the early part of 1860, Ch'ëa again presented himself at Hong Kong, with *nine* additional candidates for Christian baptism, making a total of *fourteen* souls.

In the spring of last year the Rev. John Chalmers, accompanied by Tsun-Sheen, the Chinese Evangelist, made a visit to Pok-lo, where they were greatly cheered both by the steadfastness of the converts already received, and by the urgent application of many of the people for Christian baptism; and of these, *forty-four* were deemed suitable subjects for that ordinance.

In the month of January last, *sixteen* additional individuals from Pok-lo and its vicinity were in like manner received into the visible Church by Dr. Legge, at Hong Kong, "making a total," as our friend observes, "up

to that time, of *eighty-five* individuals who had publicly come over to the Christian camp."

Under the influence of these gratifying facts, Dr. Legge and Mr. Chalmers determined in May last again to visit Pok-lo and the neighbouring country, and the results of that visit are given in the Journal that we have now the pleasure to publish. Although long, we trust the patience of our readers will not be taxed by the careful perusal of a document of such unusual interest and importance; and we earnestly hope that thanksgiving to the God of all grace will ascend from many hearts for the good work which has been so auspiciously commenced, and that earnest prayer will also be presented that this community of Native Christians in the midst of heathen darkness, may be preserved from the influence of surrounding pollutions, and be still honoured more widely to extend, by their zealous efforts, the blessings of the Gospel among their idolatrous countrymen.

"Hong-Kong, 27th June, 1861.

"Rev. Dr. TIDMAN,

"Dear Brother,—You are aware, that I intended to visit the Brethren in Pok-lo and our friend Ch'ëa in the month of May, along with Mr. Chalmers, and I have now the pleasure to send you a copy of the journal which I kept while absent on the trip. The farmer Wong was baptized when a child in the Roman Catholic Church; two of the younger branches of the family had also received the rite of baptism, and the whole family has been known as adhering to that communion. Our intercourse with them turned very much on the points of difference between Popery and Protestantism. They gave me up their crucifix, and several catechisms, and other works, which they had received from their Roman Catholic instructors, observing that they had never got from them a copy of the word of God. The farmer himself had been long revolving the step which he has taken, and sent a request to me last year to pay him a visit.

"Upon the whole, I was delighted and astonished with what we found and saw at the various places. It is the Lord's doing, and it is marvellous in our eyes. I felt humbled beyond measure at having been in any way connected with the opening of so great and effectual a door for the introduction of the Gospel.

I mention in my journal that we should probably determine to purchase a house in Pok-lo and fit it up for a chapel. We resolved on this, and my Chinese people here have been taking up a subscription for the purpose. They have raised 230 dols., and I shall get nearly as much more from English and American friends here, which will be sufficient. Some of the people at Pok-lo have it in contemplation to give a call to a Chinese preacher in Canton to be their pastor. He is the man by whom Ch'ëa was first brought to a knowledge of the truth. He was then employed by us in Hong Kong as a colporteur for the Bible Society, and when his operations in that work were suspended by the breaking out of hostilities, I recommended him as a preacher to a Missionary of the A. B. C. F. M., with whom he has since continued, giving much satisfaction. I think he will be prepared to accept an invitation to go to Pok-lo. Doesn't this look like real progress?

"A fine field is now opened for the labours of Missionaries in all the country north from the Eastern River up to Keang-see. Two are needed in consequence

of the variations of the dialects. May the Lord of the harvest soon send them forth!

"I remain,
"Dear Brother,
"Yours very sincerely,
(Signed) "JAMES LEGGE."

EXTRACTS FROM THE NARRATIVE OF A MISSIONARY TOUR BY THE REV. DR. LEGGE AND THE REV. J. CHALMERS ALONG THE "EAST RIVER" OF CANTON PROVINCE.

"*May* 1*st.*—At 7 o'clock A.M., left the Mission House at Canton, and went on board our boat, a beautiful *ho-t'ow*, spacious, and bright with fresh paint and gilding. The *ho-t'ow* is so named from a street in *Shëw-hing*, where this style of craft is said to have been first built. A large deck-house is raised over the hull, and generally divided into three apartments.

"Our party consisted of Mr. Chalmers, Mr. Hawke, and myself; with my teacher Yàm, the church-treasurer A-muk, the colporteur Leong Mànshing, Mr. Hawke's servant, and mine. * * * * *

ARRIVAL AT POK-LO.

"On the 4th we landed at the foot of the city wall, and the crowd began to collect around us. Mr. Chalmers, having been here last year, knew something of the place, and we moved on to find the house of our friend Ch'ëa, the evangelist. Our two Chinese companions, A-muk and Leong, had preceded us; and a man who had taken notice of them and supposed we were in quest of them, offered to show us where they had gone. In this way we got to Ch'ëa's.

"A young man soon made his appearance at our boat from the district magistrate, and by him we sent our passports and cards to his Honour. The former were soon returned, with the mandarin's card, and a message, that we need not trouble ourselves to call upon him, but that he would take care, when we landed, the people did not give us annoyance. This distant civility was all which we could claim as our right, and yet I felt that it was very desirable, on account of Ch'ëa and the other Christians, that we should have an interview with the 'great man.' So I answered the messengers, that it lay entirely with the sub-prefect himself whether he would see us or not, but that gentlemen travelling on the West and North rivers had been everywhere cordially welcomed by the authorities. 'Do not be offended, sir,' said one, 'the sub-prefect is about to send you some presents.' I answered him out of Mencius, to the effect that the declining to see us more than nullified all presents. They went off, and in ten minutes down came another message, that his Honour was anxious to receive us at his *nga-moon*; and when I demurred to our going, we were solemnly assured that the previous one had been entirely from underlings of the office, who wished to escape any bother that the thing might occasion to themselves. Upon this we accepted a present, and sent him Dr. Hobson's and Mr. Wylie's Works in return. This done, we dressed and marched in state and all gravity, through the admiring crowds, to the official residence.

INTERVIEW WITH THE DISTRICT MAGISTRATE.

"His Honour had been employing his time in much the same way as ourselves, and came out in full dress with his crystal button. We had a friendly conversation over our tea, Mr. Chalmers and I making speeches about the object of our

visit, and expressing our hopes that the peace which had been established would remain unbroken, and be cemented by enlarged intercourse on both sides—Chinese gentlemen going to our country as we had come to his. To all this, *Wong Show-yàn* made gracious replies, without evincing any curiosity. Ch'ëa was there, and interpreted, though his Honour evidently understood us well enough. For our good friend it was a great occasion, and having run the gauntlet of scorn, as a humble confessor in the place, it was a matter of astonishment and exaltation among the people for him to be placed in his present position.

"We returned to our boat, but soon after, we three foreigners crossed the water again at the ferry, to have a quiet walk in the evening, undisturbed by the multitude. Ascending the highest hill of the range immediately opposite, we got a fine view of the river from Hop-chuk-chow on to about half-way to Wye-chow, and a large part of the plain of which Pok-lo may be regarded as the centre. The hill itself was covered with a low coarse fern, and large quantities of the *diosma crenata*, with its white flower and delicious fragrance. To lie down where the bushes grew thick together was like resting on a bed of thyme.

"We were tired enough by the time we got back to our ark, but found that four or five Christians had collected to welcome our arrival, with whom we made arrangements for the services of next day.

DESCRIPTION OF POK-LO.

"Pok-lo (lat. 23.10, and long. 114.23) is walled, like all other cities of the same degree in China, but is not a place of large population or of flourishing trade. I should think the inhabitants may amount to about 15,000. Shek-lung on the west and Wye-chow to the east have attracted all the commerce of the district. Much of the space within the walls is unbuilt upon, and at the east end are two small pleasant hills, the tops of which are largely composed of shells. The houses and shops are poor, the only exception being the temples and ancestral halls. It cannot be said of the Chinese, that they dwell in ceiled houses while their gods are in mean habitations. We visited the temple of Confucius next day, and found images of the sage, of his four assessors, and of the twelve more distinguished of his followers. The mass of the disciples in the courts were only represented by their spirit-tablets. I had a long conversation with the schoolmaster resident at it, who has under his training a few more advanced pupils. He seemed open enough to conviction; but happening to go by mistake into his bedroom, I found the opium-pipe and lamp, so that there is not much hope of him.

RELIGIOUS SERVICES, AND EXAMINATION OF CONVERTS.

"*5th.*—Ch'ëa and the other brethren in Pok-lo made their appearance to prayers in the morning, and informed us that the friends from *Chuk-ün*, 'The Garden of Bamboos,' and other villages, would arrive soon after mid-day. We resolved therefore to spend the forenoon in distributing tracts, and preaching in the streets, when, just as we were leaving the boat, four young men from the *nga-moon* came on board and wished for some conversation 'on the doctrines of Jesus.' I discoursed to them for some time from the first paragraph of 1 Cor., ch. xv. When they left us, we went on shore, and spent a toilsome couple of hours, though the people heard us gladly.

"By two o'clock the boat was full of visitors—Christians that had been baptized last year, and friends who wished to be baptized now. Most applicants were from

Chuk-ün, but three brethren had come as far as from Nam-shëa-t'ong and Mooey-lung, two villages, eight or ten miles on the way from Pok-lo to Lo-fow mountain, and reported that there were many in their neighbourhood also who believed. I preached and exhorted from Acts xi. 19-23, and afterwards we examined about a dozen applicants. Three were from Pok-lo, and the rest from Chuk-ün. All possessed considerable knowledge. They had turned from idolatry and the worship of their ancestors, and professed an entire reliance on the atoning death of Christ, and on the help of the Holy Spirit that they might walk worthy of their Christian calling. There were two lads who were there contrary to the wishes of their friends, but they declared that they must obey God rather than man. One little fellow, only nine years old, was presented by his brother, and repeated accurately and distinctly nearly the whole of our Christian primer. Great pains must have been taken with him by his instructor; and this was one of the best proofs of the genuineness of the whole movement—that it was really self-propagating, and that the Gospel had indeed taken root in the minds of men, who were anxious to make others partakers of the benefits which they had themselves received.

"The service having been long and exhausting, and our friends wishing to get home before it was dark, we did not proceed to the ceremony of baptism, but arranged to visit them at their village next morning, and there administer the ordinance. The applicants from Pok-lo were to meet at the same place. The more distant villages we hoped to go to on our return from Kot-leng.

"*6th.*—Soon after breakfast, we all started for 'The Garden of Bamboos,' which is about a mile and a half from the city in a north-west direction. A noisy crowd of boys accompanied us all the way; but the day was fine though warm, and the road was good, being a wide causeway raised across the low-lying rice-fields on each side. Our friends were waiting to receive us, and had cleared out the common ancestral hall, the largest apartment in the village, for our reception; and very soon we found that many more were anxious to be baptized than we had seen in Pok-lo. They came forward, from the patriarch of eighty-two, one after another, till there were six and twenty names upon the list, all well reported of by Ch'ëa and those who had been baptized last year. We could not refuse water that they should not be baptized.

TRAITS OF CHRISTIAN CHARACTER.

"The ancestral hall was filled by the catechumens, the brethren of the place, and our party; but clustering round the wide entrance were all the other inhabitants of the village, and the strangers who had followed with us. Mr. Chalmers preached from Matt. xxviii. 16-20; iii. 11, 12; and Acts iii. 1-3; and then I administered the ordinance. The people all held up their hands:—first, in testimony of their renouncing their idolatry, the worship of their ancestors, and other evil customs according to the course of this world; and again, in pledge of their purpose to live sober, righteous, and godly lives, according to the requirements of the Gospel. It was an occasion of solemn and delightful interest. The people outside, who were noisy at first, had gradually been hushed to stillness, and were evidently much impressed with what they witnessed. I addressed them, and especially the women among them, trying to unfold to them the glorious universality of the Gospel of Christ, in whom there is neither male nor female, and to whom the one is as welcome as the other. I am persuaded that the women of Chuk-ün will soon be found ranging themselves under the banner of Christianity as the men have done. In the

meantime, the fact of their not being brought forward shows that the people do not think of baptism as a merely formal ordinance, but as one to be preceded by the instruction, and submitted to on the personal decision, of the recipients.

"The Christian love of these people was very refreshing. When the service was over, they conducted us to the shade of a splendid banyan-tree, growing by the side of a large pool, behind the village. There they had placed two tables, with dishes of sweet potatoes, and a species of *eau sucré*, with balls of 'old man's rice' in it, to which we sat down, and enjoyed a real *agapé*. When we left, many of them accompanied us all the way to the boat, and as they stood among the crowd on the bank, the glance of affectionate recognition which beamed to us from their glistening eyes, brought to my mind that line—

'One touch of nature makes the whole world kin;'

and I felt that it is only the golden cincture of a loving faith which will bind together the disunited families of mankind.

"It was towards three o'clock when we left Pok-lo, and a salute of three guns was fired on our departure, with several discharges of crackers. I suppose Wong Show-yàn was glad enough to be rid of us, but this attention showed how, unknown to us, he had had his followers watching and guarding us during our stay. The people on the whole behaved themselves in a friendly way, and the place is well fitted to become a centre of Christian influence and operations. Ch'ëa showed us an empty spot close by the temple of Confucius, on which he said a place of worship might be built. He also took us to a house situated in a favourable position, which might be purchased for a comparatively small sum, and fitted up as a chapel. We shall probably decide on buying the house in the first instance; but I hope the time is not distant, when a place for our holy festivities will arise in Pok-lo, and cause the many temples that now abound in it to be forsaken. * *

BAPTISM OF A FAMILY OF CONVERTS.

"8*th*.—The next place we were bound for was called *Naou-poot-leng*, where a farmer, well to do, had been earnestly inviting us for several months. This place lies two or three miles up an inlet, which has the name of 'The Lake of the Seven Women,' seven sisters having once drowned themselves in it. It was large enough to admit our *ho-t'ow*, and by noon we found ourselves at our destination. The farmer's surname is *Wong*, and he has a brother, and several nephews and other relatives, living with him.

"Ch'ëa had visited them many times, and Leong had spent some days with them last year. A blessing had attended their labours, so that there appeared to be real spiritual life among them. I preached to them in the afternoon from Matt. xxviii. 18-20, and 1 Peter, iii. 21, insisting much on the clause 'teaching them to observe all things whatsoever I have commanded you.' When I had done, Mr. Chalmers administered the ordinance to seventeen, including the brother, the wife, and the young daughter of our host. In the evening, he preached to them again from 1 Tim. i. 15—ii. 7, and then we returned to our vessel, while our Chinese brethren remained talking at the farm till it was well into the night. The farmer accompanied them when they left, that he might take leave of us, and we parted with mutual esteem and good wishes. The *ho-t'ow* began the return to the river soon after daylight next morning, but, early as it was, a young man from the house had been for an additional supply of New Testaments, for which he said some of their neighbours were applying.

SPECIMEN OF RURAL LIFE.

At this place we had the best specimen of Chinese country life which I have yet seen. There was an air of plenty about it. The principal dwelling-houses were new and good. There was a large herd of buffaloes in first rate condition. Three carts, with lots of barrows, were in one shed. A numerous flock of pigeons cooed and quarrelled in baskets beneath the eaves, while the yard resounded with the cackling of geese and the clucking of hens. The ground does not belong to the farmer, but is rented from a gentleman in Pok-lo. It would be a considerable farm in England, and appeared to be well cultivated. The fields of pumpkins, ground-nuts, millet, taroes, and sugar-cane, all gave promise of abundant crops. In one of the barns was a quantity of wheat also, but it was black and of inferior quality.

THE JOURNEY CONTINUED.

"*9th.*—We held our way up the stream a few miles, till we reached a place called *Shoe-how*, where we anchored before noon, and from which we started to go to the villages of *Kot-leng* and *Shek-hang-tsye*, which Mr. Chalmers visited last year, and the people of which were the first in this neighbourhood to move towards Christianity so as to attract attention. A walk of about two hours, which might have been shorter but for the many turns which we had to take to avoid the overflowing of streamlets and pools, and some detention among the raspberries that at one place fringed the path, brought us to Kot-leng, a good deal tired, as the day was hot. The people streamed out as soon as they descried our approach, but far before the rest was the mother of a boy in Hong Kong, who confidently expected to find him in our company. Poor creature! Though I could tell her that he was well, it was a sad disappointment that he was not with us.

CORDIALITY OF THE PEOPLE.

"How pleasant to receive the hearty Christian greeting of these poor people! I could not but contrast their 'God bless you!' with the 'Foreign devils!' which the rascality of Wye-chow had showered upon us. Cakes and smoking platters of sweet potatoes, with the never-failing tea, and a bucket of cool clear water, were soon placed upon the table. I felt too fatigued to go on to Shek-hang-tsye, so we told them our plan—to pursue our course up the river as far as Lung-ch'ün, and be back to spend Sunday the 19th with them, when we would visit the brethren at the other place as well. Besides the villagers, there were two inquirers present from a distance—a young man from the district of Kwye-sheen, and the other, the teacher from *Ying-t'ow*, the largest village in the neighbourhood, where the proprietor of the ground about Kot-leng resides. In the afternoon I addressed a crowded room from 1 Peter ii. 11 to iii. 17, and then we bade them good bye. They had arranged to save us the trouble of walking, by paddling us down to the river, by a winding branch that flows through the country for some miles and empties itself again into the main stream. This was to them a labour of love, and to us it was a relief from the fatigue of walking; but we did not anticipate the amount of actual enjoyment which it was to afford us.

A LANDSCAPE.

"The sun had gone down behind the hills on the west, and the air was cool and refreshing. The stream now spread out to a breadth of thirty feet, and now contracted so as to do little more than afford room for our boat to pass on, our friends

pushing the banks with their paddles instead of beating the water with them. The banks most of the way were fringed with trees and prickly bushes, glowing in parts and fragrant with honeysuckle, which sent our thoughts across the ocean to the woods and gardens of England. Among the reeds and slender bushes were scores of nests, floating over the water's brink, and curiously formed like those of the reed-wren. Nothing could have been more lovely, but now and then the sight of a snake coiled among the branches warned us to care, and brought to mind that paradise which was marred by the entrance of that serpent, the devil. At one point where the stream was wider than usual, we had to make our way through a herd of buffaloes, which were luxuriating in the water, while their keeper was laboriously washing their bemired bodies. Soon after this, on turning a corner, we came on a girl driving home two or three cows, who was seized with frantic terror at the sight of our strange faces and forms, and fled shrieking from her charge, as if they were really 'demons' on which she had lighted. It took our friends more than two hours to paddle us to our *ho-t'ow*, and they would have to make their way home again; but they enjoyed the expedition about as much as we did. I was pointing out to one of them a row of pines, fringing the long ridge of one of the hills, when he responded with a line of a hymn—

'The good are like the pine and the cypress; the bad are like briars.'

"On getting to our boat, we crossed over to the other side, and moved on a mile or two, to be ready for a start in the morning. * * *

INHOSPITABLE RECEPTION AT HO-UN.

"12*th*.—We started early as usual, having the benefit of a light breeze, and about noon came in sight, first of a four-storied, and next of a seven-storied pagoda, which betokened our approach to the district city of *Ho-ün*, lat. 23.42, long. 184.43.

"It was nearly three o'clock before we dropped anchor near the outskirts of the city, which is advantageously situated at the junction of the united waters of the *Sáng-fung* from the district of *Leen-p'ing*, and the *Lo-mán* from that of *Chëong-ning*. We had hoped, after seeing the Authorities, to be able to spend the afternoon and evening in pleasant intercourse with the people, speaking to them of our doctrines, and distributing tracts. But we experienced a different reception from what we anticipated.

"When the gate was thrown open, the wall, as far as I could see, was lined with scamps, all ready with the bricks of war; but we were wise enough to mount the wall ourselves, when they fled ingloriously, throwing their bricks down. In this way we got out of the city and into the fields. I was rather apprehensive as we drew near the pebbly beach, but we were allowed to get into a boat, and to our *ho-t'ow*, before the uproar recommenced. Then it did so in earnest, and good marksmen many of the fellows were. Stone after stone came crash against the boat's side, in at the door, and through the windows. We were glad enough to move off to a safe distance, and make arrangements to quit so inhospitable a place. Before we finally started, some boats of quiet people came off asking for books, either from a wish to get them, or, under that pretence to get a sight of ourselves. A boat of soldiers with a sergeant among them also came, when there was nothing to be encountered in our behalf, and we sent a note by them to the mandarins about the damage done to the boat. * * *

DESCRIPTION OF LUNG-CH'UN.

"15*th*.—To-day we reached the limit of our excursion at *Lungch'ün* lat. 24, long. 114.52, another district city, at which we arrived at two o'clock. We thought at one time of going on a few miles farther to Loe-lung, a great trading mart, and more perhaps towards the source of the river, than what Shek-lung is towards its mouth. But we terminated our course at Lung-ch'ün for two reasons: our supply of books was exhausted, and we did not like to run the risk of disappointing our friends at Kot-leng and Shek-hang-tsye, with whom we had promised to spend the 19th. Lung-ch'ün must be among the smallest of the district cities, its population being considerably under 10,000. We passed through a small suburb, in which is one busy street, with live eels and tench for sale at a dozen different shops, and reached the gate of 'Eternal Purity,' admitting to a street which much belies the name. Proceeding to the temple of Confucius, a large crowd collected, and as lots of bricks and stones were about, I was a little apprehensive; but they behaved well, and listened attentively to several addresses from Ch'ëa and myself. There were no images as in the temple at Pok-lo, but by the spirit-tablet of the sage upon a stand were the sixteen moral and political maxims of the emperor K'ang-he. Between the principal hall and that of Confucius' ancestors was a sort of pavilion, containing the lines of one of the Ch'ings of the Sung dynasty on the government of the heart and ruling of the senses, which are often quoted in illustration of the sage's remark, that to subdue one's self and return to propriety is perfect virtue.

"The resident teacher declined seeing us, on which I sent him a card calling his attention to the words of his Master, 'Is it not delightful to have friends come from distant regions?' and then we took our way back to the boat. The crowd accompanied us all the way, but was quiet and pleased, when we paused, and took occasion to address a fresh company on the great object of our visit. I did not hear the offensive term of 'foreign devils' applied to us, and Leong stated there was a respectable woman in the city who had been to Canton, and warned the people against using that appellation.

"19*th*.—After breakfast the boat moved across the river, and we landed near Ying-t'ow, and walked across the country for nearly a couple of hours, till we reached Kot-leng. The landlord of our friends there lives at Ying-t'ow, and a few farms which we passed were of a very superior order. One banyan tree also surpassed that which we had seen at Chuk-ün. Where the trunk was thinnest, it measured ten feet in diameter, and the branches spread out all round to an enormous extent.

GATHERING OF CHRISTIANS.

"On arriving at Kot-leng, we found there had been a large gathering of people the evening before, expecting to see us. Many again collected, and several applicants for baptism came forward. We determined, however, to go on to Shek-hang-tsye, and have service there in the first place. It is distant from Kot-leng about a mile and a half, and the walk would have been pleasant but for the rain, which fell heavily. Our meeting was not so numerously attended, in consequence of this, as it would otherwise have been, but still the principal hall in the place was thronged. There were fourteen presented for baptism, six of them boys belonging to families, the heads of which were already numbered among the Christian band, and who had been carefully instructed in the first principles of the Scriptures. The seventh and eighth were the wife and infant of one of the first converts; and the other six were all

young or middle-aged men, who declared that they had turned from their idols to serve the living and true God. Mr. Chalmers preached from Matthew iii., and then I administered the ordinance.

"About two o'clock we got back to Kot-leng, and found twelve adult candidates waiting to be examined, while among them was a couple, who had also brought their four children, and a blind beggar, who had with him his boy that leads him about. We were able to receive them all but one—a young man from the district of Kwye-sheen, who has been practising as a geomancist. He had heard the truth only a few months ago, and learning we were to be at Kot-leng to-day, he had come to declare his faith. We found, however, that he had lately been practising his arts; and though he declared at once, as soon as their impropriety was pointed out, that he would abandon them, and there was no reason to doubt his word, yet we thought it more for the honour of the Gospel that his baptism should be deferred. Of the rest, four were of Kot-leng itself; the couple with their four children, the blind man and his son, and another, were from neighbouring villages—and they spoke much of the instruction and exhortation which they received from Ch'án Ying-un, the old man who was baptized in Hong Kong in October, 1858.

"The other three were from a greater distance, and the principal of them was a teacher from Foo-chuk P'ae, which we passed on our way up to and down from Ho-ün, in the district of *Wing-on*. For many years, he said, he had not worshipped idols, but was in a state of religious indifference. Last year, when visiting some relations in the village of *Shàm-hang*, he found a New Testament which had been left with them by our friend Ch'ëa. He read it, and talked with them about it. They repeated what they had heard of the Christian doctrine from Ch'ëa, and the result was, that the teacher and two of his friends resolved to make an open profession of the Christian faith. It seemed to me that a good work was begun in them which God would assuredly perfect.

"While we were engaged in examining the candidates, a large crowd had collected to whom I preached from Thess. i., dwelling principally on the last verse. Mr. Chalmers then administered baptism.

"When all was over, we found the friends had prepared a feast for us, of which we partook, and then walked back to our boat, which had moved down the river to Shoey-now. Many accompanied us a long way, and again I was led to think of the faith and love that are in Christ Jesus.

"The boat having moved across the stream to anchor for the night, all our people went on shore excepting A-muk. Soon after, I heard the noise of a row, but did not think that our friends had got into trouble, till they came running into the water, and shouting for the boat to approach and take them up. It then appeared that some 'lewd fellows of the baser sort' had made an attack upon them, as being friends of foreigners and propagators of Christianity. Ch'ëa in particular was rudely handled. They got safely on board, and three respectable men soon came off. They were afraid trouble might arise from what had occurred, and begged that we would put it down to the ignorance of a few heady youths. 'I only pray our Heavenly Father to have pity on them!' said Ch'ëa, and there the matter rested.

VILLAGE LABOURS AND THEIR RESULTS.

"About one o'clock P.M., we reached Pok-lo, and after paying some visits in the city, dropped a mile down the stream, that we might be nearer a village called

Kám-Kye Ngan, or 'Eye of the Golden Pheasant,' from which several individuals had lately been to Hong Kong, applying for baptism. We walked to it across very large fields, all grass, on which numerous herds of buffaloes were grazing. The fields lie so low that they are flooded on any occasion of heavy rain, and there is not capital enough among the people to make them available by drainage for arable purposes.

"We found Kám-Kye Ngan a poor place, and most of the applicants for baptism were absent. We arranged, therefore, with those whom we saw to meet us at the village of Mooey-lung, where we meant to be next day; and after some conversation with the villagers, returned to our boat, and moved up the stream again to the city.

"21*st*.—We had made an arrangement to have chairs in readiness at 8 o'clock P.M., to take us in the first place to the village of *Mooey-lung*, and thence, when we had finished our business, on to Lo-fow. It was about one o'clock when we made our first halt, and it soon appeared that we must remain there over the night, which gave us a minuter acquaintance with some peculiarities of Chinese life than we had yet made. The people were exceedingly kind, however, and had set apart the most convenient apartment which they could command for our accommodation. We should not have complained of it, but that a large pig-stye abutted on it.

"There are thousands of delicate ladies, however, who would gladly have encountered the discomforts of the lodging for the spectacle of our service in the afternoon. From Kám-Kye Ngan, and three other villages—*Nam-shëa T'ong*, *Wong Hützye*, and *Lang-shoey Hang*—candidates made their appearance, till altogether, including a few children, there were thirty-two individuals who had turned from idols and embraced the faith of the Gospel. I examined them so as to be satisfied of the pains that had been taken to instruct them; and when they had made a good profession, Mr. Chalmers addressed them from Mark xvi. 15, 16, and I baptized them. It was very pleasant to observe with what interest those who were baptized last year brought forward their friends and acquaintance to receive the ordinance. The submission to it of the old and the reception of it by the young awoke expressions of most lively satisfaction. And this is a very hopeful characteristic of the movement, that it becomes more and more aggressive on the heathenism around. I pressed upon all in my concluding exhortation—first, that they were to look on the truth which they knew as the grain of seed-corn in their hearts, which they were to watch more carefully than they tended their fields; and second, that each one of them must consider himself as a grain of corn in his village, where he was to bring forth fruit to the glory of God, and so be found himself unto praise and honour and glory at the appearing of Jesus Christ.

THE LO-FOW MOUNTAIN.

"22*nd*.—We were on the move from Mooey-lung, by 8 o'clock, and proceeding towards Lo-fow. This mountain, by far the most celebrated in the South of China, lies north-west from Pok-lo at a distance of about twenty miles. It is accessible from other points, and parties visiting it in the future, from Hong Kong or Canton, had better make their approach to it from *Sheong-nam*, a little way above Shek-lung. We adopted our route, because our business took us to Mooey-lung, and we were thereby some eight miles on our way to the hill.

"The day was fine, and the road upon the whole good, lying between hedge-rows and paddy-fields, till we got to *Hoo-chán*, a large market-place, where the sub-

prefect was urging forward the collection of the revenue of the district. Here we had to cross a considerable stream, the first of five which run along the base of the mountain, and seem intended to keep the foot of the intruder from its sacred grounds. The third stream presented a very fine appearance, fretting and plunging down a rocky gully. The mountain itself was covered with clouds a long way down from the summit, so that we did not get the full impression of its vastness. Having crossed all the streams, we approached the village of *Mooey-fa* or 'Plum Flowers;' and here we unfortunately separated, suspecting no danger, Mr. Chalmers being anxious to repay some kindness which he had experienced from a lad, when he was here last year. He therefore left us to find out his benefactor, and Mr. Hawke and I proceeded to the monastery of *Soaring Vacancy*, a Taouist retreat. We arranged to meet for the night at the monastery of *Wong-lung* or 'The Yellow Dragon.' There are four Taouist and five Buddhist monasteries on the sides of the mountain, tenanted by several hundred priests. If one expects, however, to find them the retreats of contemplative, earnest men, seeking the cultivation of their natures amid solitude, so far as my experience goes, he will be woefully disappointed. The priests we saw were vulgar and ignorant; monasticism appeared without a single redeeming quality.

MR. CHALMERS ATTACKED BY ROBBERS.

"The buildings of the Ch'ung-hu were in a state of good repair, and a large pond of lotus plants in front must be attractive when they are in flower. Having tried in vain to get into some real conversation with the principal priest, we walked on about a mile to the monastery of the White Stork, which is better worth the visitor's inspection then the former. We had not time to do it justice, and were about leaving, when one of Mr. Chalmers' chair-bearers came running with the news that he had been attacked and hurt by robbers. Hurrying to him, we found that it really had been so. He had accomplished his object, and was coming on to rejoin us, when, at a turn of the road, three men, one armed with a large trident, the second with a sword, and the third with a large knife, rushed out and attacked him. Unarmed as he was, it was no use trying to fight them, so after receiving a severe bruise on the right arm from the trident, he scrambled up the hill-side, and by-and-by when he had come in sight of us, and was shouting to us, the rascals gave up the pursuit. * * *

"Our excursion to Lo-fow proved a failure, but I saw enough to make me long to visit it under more favourable circumstances. A party of from six to ten gentlemen will find it well worth their time to devote a week to its exploration. Its height must be, I think, not under 4000 feet. The monasteries, and all its natural wonders, will amply repay them for their toil. A time may be selected and arrangements made for the expedition, which could hardly fail to insure its success.

RETURN TO CANTON.

"24*th*.—It was about midday when we regained our boat, and began to make arrangements for our return to Canton. We had now to bid good bye to Ch'eä, our good opinion of whom had been more than confirmed by all that we saw of him during this journey. We parted from him after a short religious service; and at two o'clock we were moving homewards. Canton was reached in rather less than two days."

OCCUPATION OF TIEN-TSIN AS A FIELD OF MISSIONARY LABOUR.

In pursuance of a scheme for the extension of operations in the north of China, the Rev. Joseph Edkins has recently removed from Shanghae to Tien-tsin, the largest city next to Peking in the province of Chili. Tien-tsin, from its proximity to the capital, from its being a seaport, and the point of junction of the waters of the Peiho and the Grand Canal, is admirably situated as a centre of communication, and on these and other accounts it offers great prospective advantages with a view to the extension of Missionary influence and effort. Mr. E. has already succeeded in renting a dwelling house, to be used also as a chapel, in the eastern suburb of the city, and although any movement of this nature must be regarded as experimental, we indulge the hope that at no distant day, not only Tien-tsin, but Peking also, will be numbered among the cities permanently occupied by the Society's agents.

Under date Tien-tsin, 4th June ult. Mr. Edkins writes:—

"My dear Brother,—I left *Shanghae* with Mrs. Edkins, to come to this place, on the 5th of May, in the 'Daniel Webster,' an American barque. *Tien-tsin* is certainly a very inviting field for Missionary operations, and we fully expect that other Brethren will soon follow us.

STORMY VOYAGE.

"We looked for a short and pleasant voyage, but met with a very stormy one. After rounding the promontory of *Shantung*, and passing by *Chefoo*, we came on the 13th to the *Miatau Islands* which stretch across the entrance to the Gulf of Pechili. It was here that part of the British fleet wintered after the capture of the Taku forts and Peking last autumn. Just as we were preparing to leave, a terrible gale suddenly assailed us from the south west, and nearly blew us on one of these islands. The captain was in great fear, and while he took the helm we knelt in the cabin in prayer to our heavenly Father. Happily the wind now shifted two points and enabled the vessel to clear the island. The captain repeatedly assured us afterwards, that, had it not been for this, we must inevitably have been forced on the high rocky shore, which in the height of the storm had appalled us by its nearness.

CITY OF TIEN-TSIN.

"This city lines the Peiho and the Grand Canal for four miles, and is at present in a flourishing condition. It is, after Peking, the largest city in the province of Chili, and it is said to contain *half a million of people*. It has grown up within two centuries on the new land formed from the sea by the Peiho river, and it appears likely to increase in size. It is garrisoned by French and English troops, and will be held for at least another year, probably longer. Among the English officers and men there is a band of zealous and faithful Christians. Beside the regular services conducted by the army chaplain, there is a meeting every evening in an upper room. I preached in this room to an audience of more than fifty last Sunday evening, and administered the Communion afterwards to more than half of this number.

OPENINGS FOR MISSIONARY LABOUR.

"We were hospitably entertained here for ten days by a kind friend, and

then removed to a house within the walls, near the centre of the city, rented by the two Missionary Brethren Messrs. Blodget and Innocent, and just ready for occupation. The former, who is a New England Congregationalist, has opened a large room in this house as a chapel. He arrived at *Tien-tsin* last autumn, but has only lately obtained a suitable abode for regular Missionary operations. I have now rented a house outside the east gate, in the very extensive suburb which occupied the space between the walls and the river. It will be ready for us to enter it in a few days. The first building opening on the street will be fitted up as a chapel, and will seat seventy or eighty persons. Meanwhile, I am also making inquiries to obtain a suitable preaching room in a more frequented street within a convenient distance. *I find that public preaching in the temples here is remarkably well received.* The last two Lord's days I had good audiences at the north and west gates, where the temple courts are well suited for gathering a congregation of passers by.

PEKING NOT YET ACCESSIBLE.

"Mr. Bruce and the French minister at Peking have concluded that it is for the best to refuse passports to foreigners to visit Peking. Missionaries who went without passports have been coldly received by countrymen belonging to the embassies, and have been almost upbraided for their conduct. Missionary duty, however, requires us to visit Peking unless very strong reasons of a political nature exist to render it unadvisable. Mr. Bruce says that he is anxious for the emperor to whom he is accredited to return to his palace, and states that if no passports are issued this desirable end may be perhaps attained. But I am convinced that the visits of Missionaries and the preaching of the Gospel in Peking would not influence the emperor in his decision. What he dislikes is the *presence of the embassies.* All our political troubles in China have arisen hitherto from other causes than the acts of Missionaries. In these circumstances, although I believe Mr. Bruce's course to be mistaken, I shall not at present go to *Peking*, but ultimately the heralds of salvation must visit that great Chinese capital, and proclaim the Gospel in the hearing of its citizens.

MORE LABOURERS WANTED.

"But I must urge on you to keep in mind that I am here alone, and for efficient operations in this important province an accession of labourers is necessary. *Tien-tsin* is the seaport, and is admirably adapted to be a centre of operations in the province, and should be the basis permanently of our Mission in *Chili*. Two branches of the Peiho enter it here, and besides, there is the Grand Canal, which terminates here by joining its waters to those of the Peiho. So important a centre of communication seems to be the natural basis of evangelistic labours for *Chili*.

"Houses here are scarce and dear, partly on account of the large foreign garrisons, which occupy the best residences. I am paying at the rate of £50 per annum for the house I now have, and it has no upstairs rooms. The soil, however, is dry and the climate healthy. There is no probability of any decline in rents for some time to come, and building is permanently dear, on account of the distance from which timber has to be imported.

"The house I now occupy is in the midst of the large Eastern suburb. A site on the river side, but not so far from the city as the Foreign Settlement, which will be two miles from the East gate, would be preferable as a permanent Missionary residence.

"I remain, dear Brother, very truly yours,

"Rev. A. Tidman, D.D." (Signed) "Joseph Edkins.

POLYNESIA.

ISLAND OF MARE.

ATTACK OF THE HEATHEN UPON THE NATIVE CHRISTIANS, AND THEIR COMPLETE DEFEAT.

For many months the intense hatred of the heathen to their Christian countrymen has been manifested on every possible occasion, and the malignity and violence of the former increased in proportion to the forbearance of the latter, till at length five of the Christian party were waylaid by their enemies, and murdered in the most savage manner. Thus compelled, for the preservation of their wives and children, the Christians prepared for defence whenever their enemies might make the next attack; and at length, as we learn from the following communication of the Rev. S. M. Creagh, addressed to his father-in-law, the Rev. A. Buzacott, the assault was made, and with a result very different to that which the heathen party appeared to have confidently anticipated.

"Nothing," writes Mr. Creagh, "seemed to satisfy the heathen but war. They thought that our people were a set of cowards, and knew nothing about fighting—were easily cowed—that they had little more to do than to walk here and take possession of everything, and be kings and chiefs in the place. They have, however, found out to their cost that Christianity does not make men cowards. At length the two parties met, and spears and stones were exchanged, but no one was wounded, though two heathens were violently struck with stones from our people. The next day they met again, when more serious work took place. After fighting with stones and spears for a long time, the heathen showed signs of giving way. Naiseline, the chief of the Christian party, perceived this, and cheered on his people to follow them up. They then came to close quarters, but the heathen could not stand before our people. They then ran off in every direction, throwing away all their weapons lest their flight should be impeded. Our people followed them, and on the battle-field killed five of their number. Naiseline had given orders that if any should beg for mercy they were to be spared, and also that all who ran off into the bush were not to be followed. Had the people gone after those who took to the bush a great number would have been killed. Our people kept to the road, and pursued the enemy right to their own dwellings, but long before they reached their houses not a vestige of them could be seen.

"During the whole fight our people were shouting that they did not wish to fight, and calling out the name of God, and pointing to heaven; and Naiseline, who pursued the heathen, shouted after them that he was ready even now to forgive them, and that if Gochene, their chief, would come to him no one should hurt him. The heathen heard all that was said. On the Friday following three people came from the heathen party with an offering, as an expression that they considered themselves beaten, and wished to make peace. Naiseline and every one else were delighted to see them. On the following day they returned, carrying with them a present from our chief, signifying his favour towards the conquered party; and with a message that they, the heathen, must suit themselves as to when they came again to confirm the peace. I am thankful that yesterday another party came to say that

the terms were accepted and peace confirmed. The leader Gochene was afraid or ashamed to come; he is a very great coward; and having so abused and insulted Naiseline, he must feel dreadfully ashamed after his terrible rout; and, no doubt, he has some misgivings lest Naiseline should not be sincere.

"We hope soon to hear that this affair has been overruled for good, and that the poor ignorant heathen may be induced to cast away their abominations, and unite themselves to the worshippers of Jehovah."

EARLY TRIUMPHS OF THE GOSPEL IN TAHITI.

OVERCOMING EVIL WITH GOOD.

In the early triumphs of the Gospel in Tahiti, in the conversion of Pomare and many of his people, a hostile attack was provoked on the part of the heathen, similar to that described in the preceding article, and with a similar result. The Tahitian chief and his victorious party avenged themselves on their conquered enemies by forbearance and kindness, and thus disarmed their enmity, and filled them with admiration for the character of the new religion and its professors.

For the information of our junior friends, we insert the interesting narrative, with the earnest hope that the heathen in *Maré* may in like manner be overcome by the kindness and generosity of their Christian countrymen.

"Early in November (1815), Tino, the chief priest of Oro, urged the idolaters to attack the Christians, assuring them of certain victory. Thus impelled, the idolatrous army, under the command of Upufara, the chief of Papara, proceeded on the 12th of November towards Pomare's encampment.

ATTACK ON THE SABBATH.

"It was the Sabbath-day, and the Christians, to the number of about 800, were assembled for Divine worship in a large building near Papeatu, in the district of Atehuru. The service had not commenced when the assembly were startled by the firing of the muskets of the piquets to the east. Looking in that direction, the idolatrous army, accompanied by the flag of the gods, was seen advancing towards them. The cry of war was raised throughout the assembly, and those who were unarmed lost no time in procuring their weapons. Pomare, who was present, requested them to remain in their places until they had prayed to Jehovah the true God. A hymn was then sung, a portion of the abridgment of Scripture read, and a prayer offered to Jehovah by Auna, a truly pious man.

"The king's forces were then arranged in two columns, one on the beach, the other nearer the mountains. The chiefs and warriors who had become Christians, knowing that the war was not undertaken to adjust any difference between the king and the chiefs, but to exterminate that faith which was now dearer to many of them than life, took their places at the head of the column, forming what in the native tactics was called the cheek and shoulder of the army.

"Before the king's forces were fully arranged, the idolaters, impelled by the promise of certain victory, had commenced the battle with an impetuosity and fury which obliged the advanced guard of the Christians to give way, and a sort of running fight commenced which lasted for some time. The ground was partially covered with trees and bushes. Many of the Christians, when not actually engaged, knelt down singly, or two or three together, and implored the protection of the Almighty.

DEFEAT OF THE IDOLATERS.

"The idolaters continued victorious till they came to the position occupied by Mahine, the chief of Huahine and Eimeo, and Pomare Vahine, sister of the queen, and daughter of the King of Raiatea, with the people of Eimeo, Huahine, and Raiatea. These arrested the forces of the idolaters, slew their chief, and finally drove them back. As the tidings of their leader's death became known, the courage of the idolaters failed and they fled in disorder, leaving the Christians victors on the field and masters of the island.

"Pomare prohibited his followers from pursuing their enemies or plundering their property, but he sent a party of men to Tautira (whither he himself had often repaired with the slain in battle as victims for sacrifice), directing them to pass straight along the road, without plundering any of the districts, or molesting their inhabitants, till they reached the district, and then to demolish the temple and destroy the idols.

DEVOTION AND GENEROSITY OF THE CONQUERORS.

"In the evening the king and the chiefs, with their forces, met together to render solemn thanks to the true God, not only for their own protection, but for the subversion of idolatry throughout the island. In this service they were joined by numbers who hitherto had bowed only before the idols of Tahiti, but now desired to unite in Christian worship. Barbarous and bloody as their conflicts had formerly been, the treatment of the slain in all the South Sea Islands had been more terrific and revolting still, and the conduct of the Tahitians had in this respect equalled, if not surpassed, all others; but the humanizing influence of the Gospel was on this occasion remarkably conspicuous. Instead of seeking a mean, cowardly, and worse than brutal gratification in battering the skulls, or mutilating the bodies of the slain, all were decently interred, and the body of the chief of Papara sent to his own district that it might be deposited in the burying-place of his family.

"The party sent to the national temple executed faithfully their commission. They demolished the temple, broke down the altars, burned most of the idols, and brought away the image of Oro, a rude uncarved log of wood about six feet long, which on reaching the camp they laid at Pomare's feet. It was then devoted to the most contemptible of all purposes, being fixed up in the king's kitchen for the purpose of having baskets of food suspended from it, and was at last riven up for fuel. This was the end of the great national idol of Tahiti, which, beside the number of human victims that had been offered to propitiate its favour, had been the cause of some of their most desolating wars.

FRUITS OF VICTORY.

"The clemency and forbearance of the king soon became known to the fugitives, who proceeded, generally under cover of night, to their dwellings, and when they found their wives, their children, and their property safe, they were astonished, and

ascribed it justly to the influence of the new religion. Having received assurances of forgiveness from the king, they readily tendered their submission to his authority, and thus by the unanimous will of the people, Pomare was restored to the supreme authority in his hereditary dominions. The family and district temples throughout the island were destroyed, the idols, with few exceptions, committed to the flames, and idolatry, with all its abominations and cruelty, abolished throughout the islands. Messengers came from almost every district informing the king of these proceedings, of the intention of the inhabitants to discontinue infant murder, and all the practices which they knew to be condemned by Christianity, at the same time requesting that schools might be established, and the worship of the true God observed in all their villages.

"Tidings of the result of the battle were speedily conveyed to Eimeo, and the messenger, formerly the chief priest of Huahine, as his canoe touched the shore, leaping upon the beach exclaimed, 'Vanquished! vanquished by prayer alone!' And when he related the account of the battle, and the entire abolition of idolatry, his auditors, almost overcome with surprise and joy, accompanied the Missionaries to the Native Chapel, where devout thanksgivings were rendered unto God for the wonders He had wrought.

"Soon after the receipt of this intelligence, Mr. Nott, accompanied by Mr. Hayward, was sent over to Tahiti. They landed in the district of Pare, near the spot whence, five years before, they had fled for their lives. They travelled round the island and not only found no vestige of idolatrous worship, but in every district some of the Christians residing as teachers; buildings had been erected for public worship, where the inhabitants were accustomed to meet thrice on the Sabbath and once during the week for prayer to the true God."

DEATH OF THE REV. HENRY TOWNLEY.

The friends of Christian Missions will have received with deep interest and sorrow the tidings of the decease of the Rev. Henry Townley, who fell asleep in Jesus, at his residence in Highbury Place, on the 9th August, in the seventy-sixth year of his age. The Christian life of our deceased brother has been identified with the history of the London Missionary Society for nearly fifty years. Under its auspices, in the year 1816, he consecrated himself to the service of Christ among the heathen, and sailed for Calcutta; where he arrived on the 7th September, in that year. In that city he was the means of erecting Union Chapel, which remains a monument of his zeal and liberality, and in which the gospel has ever since been preached with continued tokens of the Divine presence and blessing. The labours of Mr. Townley, both in the city and neighbourhood, were abundant; but at the expiration of six years, the failure of Mrs. T.'s health compelled his return to his native land. The entire expense of his passage and that of his family, both outward and homeward, as well as his support during his stay in India, were entirely met from his own resources—*a rare and noble offering to the cause of Christ, amounting to several thousand pounds.*

After his return to England, he travelled extensively as an advocate of the Society for nearly five years; and then settled as pastor of the Church assembling in White Row, Spitalfields, in the year 1828. From that period to the time of his decease, with short intervals, he diligently discharged the duty of a Director of the Society; and throughout this long period rendered it most valuable aid, both by actual service and by generous contributions.

On occasion of Mr. Townley's death, the Board of Directors adopted the following resolutions expressive of their respect and affection for their departed Colleague:—

Resolved,

"That the Directors have received with feelings of mournful and affectionate interest the announcement of the decease of their venerable and beloved friend the late Rev. Henry Townley.

"The Directors are constrained on this solemn occasion to record their humble gratitude to the God of all grace for His distinguishing mercy to their departed Brother, in early life, by renewing his heart, transforming his character, and leading him in humble trust and entire consecration to Christ as his Saviour and his Lord. They also magnify the grace of God in his affectionate, faithful, and abundant labours in the ministry of the Gospel, in his lovely and unblemished character, and in the holy confidence by which he was sustained beneath the severe sufferings of advancing age, and enabled to meet death with Christian triumph.

"But the Directors deem it imperative, in their official position, to testify their high admiration of Mr. Townley's disinterested zeal and self-denying attachment to the cause of Christian Missions, and especially of his ardent devotion to the interests of the London Missionary Society. Impelled by the highest and most generous motives, he dedicated the morning of his Christian life as a messenger of Christ to the perishing heathen, and although early recalled by the Providence of God from direct Missionary labour, his personal exertions and liberal support were cheerfully continued to the Society to the close of life.

"To Mrs. Townley and the several members of her mourning family the Directors respectfully present the assurance of their Christian sympathy, and of their earnest prayer that they may be sustained under their heavy bereavement by the promises of God and the consolations of the Holy Spirit.

"That, as a public expression of respect and affection for the memory of their departed friend and colleague, a Deputation of the Board attend the funeral of the late Mr. Townley, on the 14th instant, and that such Deputation consist of the Chairman, Deputy Chairman, Mr. E. Smith, and the Foreign Secretary.

ORDINATION OF MISSIONARIES TO INDIA.

LEICESTER.

A PUBLIC service was held on Tuesday, August 13th, in Gallowtree Gate Chapel, Leicester, for the purpose of setting apart Mr. GOODEVE MABBS as a Missionary to India. The Rev. David Hewitt, of Exeter, read the Scriptures and offered prayer; after which the Rev. William Fairbrother delivered an introductory discourse, stating the present position of Protestant Missions in India, and giving special information respecting the progress of Christianity in the Madras Presidency, the district to which Mr. Mabbs is appointed. The usual questions were proposed by the Rev. R. W. McAll, of Leicester, the answers to which set forth with great clearness the grand doctrines of Christianity, and the motives which had prompted the candidate to dedicate himself to the service of Christ among the heathen. The Rev. J. G. Miall, of Bradford, then offered the ordination prayer; and the Rev. William Alliott, of Bedford, under whom Mr. Mabbs had studied, delivered an impressive and affectionate charge. The Rev. J. Twidale, of Melton Mowbray, concluded the service.

NARBERTH.

On the 14th of August, at the Tabernacle, Narberth, South Wales, Messrs. M. PHILLIPS and W. E. MORRIS, who had prosecuted a course of Missionary training at Bedford, were ordained as Missionaries to Southern India. The Rev. Josh. Lewis, of Henllan, introduced the morning service with reading the Scriptures and prayer; the Rev. E. Porter, of Cuddapah, India, described the field the young Missionaries are to occupy, after which the Rev. J. Davies, Glandwr, delivered a short lecture on India in Welsh. The Rev. W. Edwards, of Aberdare, asked the usual questions, to which the candidates gave brief but most satisfactory replies. The Rev. Joseph Morris (Mr. W. E. Morris's brother) offered the ordination prayer, after which the Rev. E. Lewis, Brynberian, delivered an address on the Duty of the Churches in relation to Christian Missions. The Rev. Frank Soden, of Lower Clapton, closed by prayer.

The evening service was introduced by the Rev. S. Evans, Hebron; the Rev. J. Kennedy, M.A., of Stepney, delivered an affectionate and forcible charge to the Missionaries in English, founded on 1 Tim. iv. 16. Referring, in conclusion, to the honoured names of Lechler and Townley, lately called to their reward, he produced a deep effect by reminding the Missionaries that they were "baptized for the dead." He was followed by the Rev. W. Morris, of Anglesea, (father of Mr. W. E. Morris,) in Welsh, who preached a most striking discourse from 2 Tim. ii. 1—3.

The Lord's Supper was then administered, the Rev. J. Kennedy presiding; and, although the hour was growing late, several hundreds of friends of various denominations remained to celebrate together the dying love of the Saviour. Four-and-twenty ministers were present at these interesting and solemn services.

DEPARTURE OF MISSIONARIES.

The Rev. J. F. Gannaway and Mrs. G. and the Rev. John Lowe and Mrs. L., accompanied by Mrs. Baylis, per "Windsor Castle," for Cannonore, en route for Travancore, July 25th.

The Rev. J. Hewlett and Mrs. H., appointed to Benares; Rev. F. J. Bright and Mrs. B., and Rev. S. R. Asbury and Mrs. A., appointed to Mirzapore; and the Rev. T. L. Lessel, appointed to Calcutta, per "Blenheim," August 3rd.

MISSIONARY CONTRIBUTIONS.

From July 1st to August 16th, 1861, inclusive.

Anonymous 50 0 0
A Thank Offering to Almighty God for preserving mercies and restoration to health 5 0 0
Miss Webb..... 5 0 0
D. Todd, Esq. 2 0 0
Mrs. Short, by Mrs. Watts 1 0 0
A Friend, for Mr. Moffat's Mission... 1 0 0
W. F. L. 1 0 0
W. C. 1 0 0
Miss Rutlidge, per Rev. W. Campbell 0 10 0
E. B., Thank Offering for 1861..... 0 10 0
Mr. M. G. Martyn .. 0 5 0
Bishopsgate Chapel, per Mrs. Manneringing..... 5 12 6

Claremont Chapel Sunday School.

Girls 2 7 3
Boys 2 3 2
4l. 10s. 5d.

Coverdale Chapel.
Collection, less 8s. expenses..... 5 12 0

Horbury Chapel.
W. G. T. 1 1 0
Hoxton Auxiliary, per Mrs. Winch, on account 50 0 0
Kensington. Mrs. Kidd's Young Ladies, for the NativeGirl Esther 3 0 0
Kingsland Sunday School. Fifth Class Girls, for the Famine Fund 0 2 9
Middleton Road Auxiliary, per Mr. M. Young 6 19 6
Oaklands Chapel, Shepherd's Bush. Moiety of Collection 4 0 0
Offord Road Chapel. Twyford Hall Mission School 0 11 2

Park Chapel, Camden Town.

For Indian Famine Fund.

Mr. Le Lacheur 10 0 0
Dr. Brealy, Costa Rica 5 0 0
Mr. J. J. Knight..... 2 2 0
Mr. Allen 1 0 0
Mr. Bowen 1 1 0
Mr. Clarkson 1 0 0
Miss Owens 1 0 0
Mr. Bellin 0 10 0
Mr. Pratt 0 10 0
Small Sums 0 18 7
Collection 17 0 5
40l. 2s.

Peckham Rye.
From private Friends, to the Bellary Orphan School, by Miss Reid 3 1 0

St. John's Wood Chapel.

Rev. Dr. Ferguson.

Mr. Briggs.....(A.) 2 2 0
Collected by Miss A. F. Webb for Mr. Cox's School, Trevandrum..... 1 10 0
Sunday School Children 0 12 4
Senior Classes in Girls' School, for Native Girl in Misses Cox's School, Trevandrum, named Harriet Maria Watkins (half-year's subscription)..... 1 10 0
Collections 13 15 1
Rev. Dr. Ferguson... 2 2 0
Mrs. Ferguson 0 10 6
B. H. Todd, Esq. ... 2 0 0
F. Cuff, Esq..... 1 1 0
C. Hook, Esq. 1 1 0
Miss Guy 1 0 0
Miss Wood 0 10 0
Fanny Coombes..... 0 2 3
Exs. 21s.; 20*l.* 15s. 3d.

Southwark Congregational Church.
Collection, 12th May 2 1 0

Walthamstow.

Juvenile Association.

Mrs. Evans, Treasurer.

For the Year 1860.

Collected by—

Miss Boyd..... 1 0 7
Miss Pechey..... 2 1 2
Misses Poole and Penn..... 1 10 1
Miss Robison 3 4 2
7l. 10s.

West Brompton.
Collection, 12th May 1 15 0

York Road Chapel.

Rev. R. Robinson.

Missionary Boxes.

Miss Blyth 0 3 0
Miss Jane Cowe..... 0 4 0
Miss Mary Dameral ... 0 1 8
Miss Jane Davison.. 0 16 0
Mr. Dawson..... 0 6 5
Miss Fuller 0 4 4
Master Goodwin ... 0 12 0
Miss Graves..... 0 4 0
Miss Havell 0 6 1
Miss Hentsch 0 9 4
Miss M. A. Houchin 0 1 0
Miss Hughes 0 10
Miss Izett 0 2 11
Master F. Jones..... 0 1 2
Mr. Mabey..... 0 4 10
Master W. Medwin 0 5 6
Mrs. Mount 1 18 0
Master A. Murrell... 0 4 0
Miss H. Painton ... 0 5 3
Master H. S. Searle 0 0 3
Master F. Starling.. 0 2 6
Master F. Taylor ... 0 2 0
Master J. Wisdom... 0 4 9
Subscriptions and Donations 25 7 0
Collections 24 11 4
For Widows' Fund. 11 11 11

Collected by—

Mrs. Bailey 1 10 8
Miss Fuller 0 18 0
Miss Graves..... 5 5 1
Miss Havell 1 5 5
Mr. G. Hearn 4 5 1
Miss Izett 1 1 4
Miss Jackson 1 7 0
Miss Lane..... 0 9 9
Mrs. Mabey 1 13 0
Miss Medwin 5 5 0
Mrs. R. Robinson... 12 11 10
Miss Robinson 2 4 7
Sabbath School 16 9 7
For the Ship..... 4 12 6
Juvenile Collectors 6 18 11
Exs. 7s. 10*d.*; 134*l.*

BEDFORDSHIRE.

Bedford.

Bunyan Meeting.

Collected by Miss H. Smith and Mrs. Everitt, for Mrs. A. Corbold's School, Madras 5 0 0

BERKSHIRE.

Reading.

George Palmer, Esq. (A.) 20 0 0
Mr. G. W. Palmer(A.) 1 0 0
Mr. A. Palmer...(A.) 1 0 0
22*l.*

Legacy of late G. Barrett, Esq. 19 19 0

BUCKINGHAMSHIRE.

Stoney Stratford.

Legacy of late Miss Mary Jobson 10 0 0

CAMBRIDGESHIRE.

Duxford District, per Mr. J. Patterson.

Duxford.

Rev. J. Perkins.

Collected by Miss Burgess 1 14 0
Public Collections... 20 5 5

Missionary Boxes.

Mr. Maris 0 13 3
S. R. & E. R. Perkins 0 10 0
Miss Cooper..... 0 5 4
Mrs. H. Wisbey..... 0 4 0
For the Famine in India 2 7 6
Mr. Patterson ..(A.) 1 1 0
Rev. J. Perkins (A.) 1 1 0
28*l.* 1s. 9*d.*

Sawston.

Rev. R. Davis.

Public Collection ... 7 9 10
Sunday School Missionary Boxes 2 13 10
10*l.* 3s. 9*d.*

Little Shelford.

Public Collection ... 4 0 0
Sabbath School Offerings..... 0 2 3
A Friend's Box 0 3 0
Subscriptions 2 4 9
6*l.* 10s.

44 15 3
Less Expenses ... 0 10 0
44 5 3

CHESHIRE.

Birkenhead. Mrs. Hardman, for Mrs. Mullens' Zenana Schools ... 1 0 0

Clutton. Gleanings of a Sunday School, per Mr. J. Parfitt 0 7 0

DERBYSHIRE.

Derby.

Legacy of late Mr. John Hill 500 0 0
Interest 52 4 3
552 4 3

DEVONSHIRE.

Colyton. Teachers' China Mission Fund, collected by Miss White 0 11 4

Exeter. A. Z., per Mrs. Hewitt..... 15 0 0

Per Rev. T. Mann.

For Indian Famine Fund.

Mr. Hodges 1 0 0
Mr. Flamank 1 1 0
Friends 0 11 0
2*l.* 12s.

Ilfracombe. For Mrs. Mullens's Zenana Schools ... 0 6 8
Plymouth. Mount Street Sunday School, for William Jasper and Sarah Jane Jasper, in Mr. Baylis's School, Neyoor 5 0 0

DORSETSHIRE.

Poole.

Collections at Village Stations, &c., by Mr. W. G. Mawbey.

Sturminster Marshall..... 1 12 2
Parkstone..... 2 10 8
Howe 1 8 6
Lulworth 0 4 5
Hamworthy 0 10 0
Lychet 1 16 6
Wimborne British School 0 1 2
Corfe Hills 1 0 0
Exs. 5s. 6*d.*; 8*l.* 18s. 6*d.*

Shaftesbury.

Per Mr. R. Soul.

Collection 2 4 1
Mr. Jas. White 1 1 0
Mr. Isaac Rabbets.. 1 1 0
Mr. R. Soul 1 1 0
Mr. C. Bastable 0 10 6
Mr. H. Parsons 0 10 0
Exs. 4s.; 6*l.* 3s. 7*d.*

ESSEX.

Auxiliary Society, per T. Daniell, Esq.

Colchester. Lion's Walk, per J. Wicks, Esq. 75 0 0

Mark's Gate near Romford.

Rev. J. Mully 1 0 0
In memory of the late Mrs. Mully ... 1 0 0
Missionary Boxes and Subscriptions 3 0 0
5*l.*

Stratford Green.

Rev. G. W. Fishbourne.

Moiety of Collection 6 0 0

GLOUCESTERSHIRE.

Clifton.

Legacy of late Mr. T. Paine 10 0 0

Per Rev. J. Hyatt.

For Children in the School at Trevandrum.

C. B., for Caroline Stroud..... 2 5 0
H. B., for Martha Fearnot 2 5 0
4l. 10s.

Per Rev. J. Burder.

A Youth, for the Chinese Mission... 0 10 0

Northleach.

Per Mr. Blanch.

Collection 3 12 0

Stonehouse.

Legacy of the late Mr. W. Apperley.. 19 19 0

HAMPSHIRE.

Havant.

Rev. W. T. Matson.

Collected by Sunday School Children ... 2 0 0

Lymington. Mr. S. Doman 1 0 0

Southampton.

Interest on the Legacy of the late Mr. Hughes 5 16 6

Northam. Sunday School, for the Ship 1 2 2

GUERNSEY.

Auxiliary Society, per A. G. de Garis, Esq., on account.. 54 0 0

ISLE OF WIGHT.

Newport.

Node Hill.

Rev. G. J. Proctor.

Collections 3 1 6
Per Mr. Gould..... 1 0 0
Collected by Miss Poore 2 4 1
A Friend, per Mrs. Lea 0 5 0
Mrs. Lea..... 0 5 0
Rev. G. J. Proctor... 0 10 0
A Friend 0 5 0
Sunday School Boxes, less 24*s.* for Magazines 6 0 7
Ernest Wheeler, Box 0 2 5
Mrs. Hodges 0 3 0
For the Ship 5 6 6
For Widows' Fund. 1 15 0
Exs. 6*s.*; 20*l.* 12*s.* 1*d.*

West Cowes.

Union Road Sunday School.

Rev. T. Mann.

Collection 2 13 2
Jane Cribb..... 0 3 10
2l. 17s.

HERTFORDSHIRE.

Box Lane.

Rev. J. J. Steinitz.

Cards and Boxes.

Miss Haydon 0 10 0
Mrs. Foster 0 8 2
Mrs. Hester 0 6 8
Miss Austin..... 0 6 3
Mrs. Francis 0 5 6
Miss Myer..... 0 7 6
Sabbath School Boys 0 4 2
Ditto, Girls 0 3 4
Mrs. Armstrong..... 0 4 7
Mrs. East 0 2 4
Miss Putnam and Miss Watterson... 0 2 8
Mrs. Steinitz 0 10 6
3l. 11s. 8d.

Contributions acknowledged in previous years..... 29 3 9

Buntingford.

Rev. E. J. Bower.

Collected by—

Mrs. Norris 1 15 0
Mrs. Oliver 2 8 6
Mr. Dellow 0 18 0
Exs. 6*d.*; *5l. 1s.*

St. Albans.

Collected by Mr. F. H. Cherry for Native Teacher in the South Seas 3 0 0

Welwyn Hill.

The late Miss H. Nock..... 10 0 0

KENT.

Blackheath.

Juvenile Society, per W. Capper, Esq., for Mrs. Baylis, Neyoor..... 10 0 0

Gravesend.

Rev. B. H. Kluht.

Collection 18 14 0

Hythe. Mr. J. Marsh 0 16 0
Sydenham. Per J. Eives, Esq. 47 13 10

Tunbridge Wells.

Mrs. Joshua Wilson, Treas.

For Famine Fund... 6 2 5
Juvenile Association 3 15 0
Quarterly Subscriptions 12 9 2
22l. 6s. 7d.

Rev. C. Langton (A.) 3 0 0

LANCASHIRE.

East Auxiliary Society, per S. Fletcher, Esq. 750 1 0

West Lancashire Auxiliary.

S. Job, Esq., Treasurer.

Great George Street Chapel.

Collections 90 7 10

Crescent Chapel.

Juvenile Working Party 23 16 8

Newington Chapel.

Collections 20 4 3

Wavertree Chapel.

Juvenile Society..... 11 0 0

Berkley Street Chapel.

Collections 5 6 0
Schools 5 2 7
Mrs. Robert's Bible Class..... 1 0 0
11l. 8s. 7d.

Claremont Chapel.

Collections 9 14 9

Burlington Street Chapel.

Collections 2 19 6
Schools 2 11 1
5l. 10s. 7d.

Green Lane Chapel, Stanley.

Collections 4 5 2

Samuel Job, Esq. (D.) 10 0 0
180l. 7s. 10d.

Bolton. Mr. J. Nicholson 1 0 0

Burnley. Per Rev. J. Stroyan for Famine Fund 0 5 0

Lancaster.

E. Dawson, Esq., Treasurer.

Collections 38 10 6
Juvenile Association 8 18 7
Ladies ditto 8 5 3
Missionary Boxes ... 3 13 9

Annual Subscribers.

E. Dawson, Esq..... 2 0 0
Miss Eskrigge..... 1 1 0
Mrs. Ford 1 0 0
Wm. Jackson 1 1 0
Rev. J. Sugden 2 0 0
A Sunday School Class, for a Child at Bangalore School 3 0 0
Native Teacher, Robert Bousfield 10 0 0
Mrs. Dawson, for China 100 0 0
Exs. 16*s.* 6*d.*; 178*l.* 13*s.* 7*d.*

Manchester. A Thank-offering to God for many mercies, by a member of the United Presbyterian Church, Coupland Street... 0 5 0
Zion Chapel Young Men's Association for the Famine Fund..... 1 19 8

LEICESTERSHIRE.

Auxiliary Society.

T. Nunneley Esq. Treas. 1861.

Ashby-de-la-Zouch.

Rev. T. Mays.

Collection 1 17 1
Subscriptions 3 13 0
Sacramental Collection for Widows and Orphans 1 6 9
6l. 16s. 10d.

Bardon.

Rev. D. Abell.

Collection 1 3 4

Bosworth.

Rev. C. Haddon.

Contributions 1 6 0

Burton Overy.

Rev. G. R. Miall.

Contributions 2 17 6

Churchover.

Contributions 1 5 10

Enderby.

Rev. S. Haywood.

Contributions 1 1 0

Great Easton.

Contributions for Mission Ship 0 19 0

Hallaton.

Rev. J. Marshall.

Subscriptions 2 10 6
Collection, Public Meeting 6 3
Exs., 4*s.*; *8l. 9s. 9d.*

Hinckley.

Rev. J. James.

Collections..... 10 10 0
Missionary Boxes &c. 1 7 8
Contributions for Missionary Ship... 1 2 6
Ditto for Widows and Orphans 1 1 0
Exs. 7*s.* 8*d.*; 13*l.* 13*s.* 6*d.*

Hugglescote, per Mr. Page 0 15 0

Kibworth.

Rev. F. Islip.

Contributions..... 5 10 0
Ditto from Tur Langton..... 3 0 0
8l. 10s.

Leicester.

Bond Street Chapel.

Rev. J. Barker, LL.B.

Ladies' Association 21 11 2
Collections 37 1 6
Mr. Donisthorp, Box 2 16 0
Sunday Schools Contributions 2 6 1
Young Men's Class 0 13 0
H. F. Coleman, Esq. 5 5 0
Sacramental Collections for Widows and Orphans 6 8 0
Contributions for Missionary Ship... 5 4 0
Collection for Travancore Famine Fund 14 0 8
95l. 5s. 5d.

Gallowtree Gate Chapel.

Vacant.

Collections..... 25 5 7
Ladies' Association 27 2 10
Sabbath School Association, for Schools in China, Rev. Dr. J. Legge 13 0 0
Mrs. Livens, for Native Boy 3 0 0
Ditto, Missionary Ship 0 16 0
Sacramental Collection Widows' and Orphans' Fund..... 6 0 0
Missionary Ship... 22 10 0
97l. 14s. 5d.

Annual Meeting..... 14 0 3

London Road Chapel.

Rev. R. W. McAll.

Sacramental Collection for Widows and Orphans 5 16 6
Collections..... 22 17 2
Sabbath School Missionary Boxes 6 6 0
Juvenile Contributions for Missionary Ship 2 5 2
Collection and Cards 3 2 0

Subscriptions.

Rev. R. W. McAll 1 0 0
Mrs. McAll 0 10 0
Mr. Lorain..... 2 2 0

Mr. John Bennett... 2 2 0
Mr. Robert Walker 2 0 0
Mrs. Jenkins 0 8 0
Mrs. Aris 0 5 0
Mr. R Robins 1 0 0
Mr. J. Roberts..... 1 0 0
Mr. G. Rodhouse ... 0 10 0
Mr. T. O. Beale 0 10 0
Mr. J. A. Bolton..... 0 10 0
Mr. Lloyd 0 5 0
Smaller Sums 1 3 9

Missionary Boxes.

Mrs. Carnall..... 0 13 10
Miss Johnson's Young Ladies 0 10 7
Miss Stafford 0 10 5
Mrs. C. Lees, jun.... 0 5 9
Miss E. Loveday..... 0 6 0
55l. 19s. 2d.

Harvey Lane Chapel.

Rev. W. Woods.

Collections..... 8 16 3
Ditto for Widows' and Orphans' Fund..... 1 0 2
Subscriptions 1 15 0
Missionary Boxes.. 1 0 11
12l. 12s. 4d.

Loughborough.

Rev. J. Mason.

Contributions 2 5 0

Lutterworth.

Rev. J. Hopwood.

Donations for Missionary Ship 3 3 0
Subscriptions 8 6 6
Ditto Juvenile Association..... 2 2 10
Ditto for Native Teacher John Wycliff 4 11 0
SabbathSchoolBoxes 3 0 0
Ditto at Gilmorton 0 2 4
Sacramental Collection for Widows and Orphans 2 0 0
Collections 11 1 1
Churchover Collection 1 12 3
Exs. 16s.; *35l. 3s.*

Melton Mowbray.

Rev. J. Twidale.

Contributions..... 21 1 6
Sacramental Collection for Widows and Orphans 1 6 7
Contributions for Missionary Ship... 4 11 6
Ditto for relief of Famine in Travancore 11 13 2
Exs.9s.7d.; *33l. 8s. 2d.*

Narborough.

Rev. J. N. Robjohn.

Collection and Subscriptions 5 13 6
Sunday School..... 0 11 5
6l. 4s. 11d.

Newton Burgoland.

Per Mr. Hunt.

Collection 1 2 6
SabbathSchool Contributions 1 2 6
2l. 5s.

Shilton.

Rev. F. Walker.

Donations for Ship 1 1 8
Collection 8 6 6
9l. 8s. 2d.

Theddingworth.

Rev. T. Morgan.

Contributions..... 6 14 0

Whitwick.

For Ship 1 1 0

Wigston.

Rev. T. Jowett.

Collection 3 10 0
Subscriptions 3 15 6
Missionary Boxes... 1 15 0
9l. 0s. 6d.

Wymondham.

Rev. J. Devine.

For Missionary Ship 0 4 4
Contributions 3 17 3
Ditto for Widows' andOrphans'Fund 0 10 0
Mr. Godfrey, Subscription 2 0 0
Special Donation for Travancore 1 5 0
Exs. 2s. 3d.; *7l. 14s. 4d.*
440 13 6
Less Expenses 9 2 4
431 11 2

LINCOLNSHIRE.

Spalding. Mr. Hobson..... 1 0 0

MIDDLESEX.

Enfield.

Chase Side Juvenile Association 6 4 0

MONMOUTHSHIRE.

New Inn. Interest on the late Mr. E. Wrench's Legacy. 3 0 0

NORTHAMPTONSHIRE.

Welford.

Legacy of late Miss Mary Worthington, reduced amount 4 10 0

Wellingborough.

A Lady, for the Native Chinese Evangelist, Josiah Viney, half-year 30 0 0

NOTTINGHAMSHIRE.

Auxiliary Society, per J. Cole, Esq....150 0 0

Mansfield.

Mr. H. J. Wilson ... 1 0 0
Mrs. H. J. Wilson... 0 10 0
1l. 10s.

SHROPSHIRE.

Shrewsbury.

Swan Hill Chapel.

Per Mr. C. B. Nicholls.

Sermons 16 7 9
Public Meeting 4 15 4
Exs. 2os. 1d.; *20l. 3s.*

SOMERSETSHIRE.

Ilminster.

Rev. F. J. Perry.

Contributions..... 3 10 4

Fulwood. Mrs. R. Welman, dec., (A.) 2 2 0

Merriott near Ilminster.

Rev. J. Wills, for the Famine Fund 5 0 0

Taunton.

Paul's Meeting.

Rev. W. Guest.

Sabbath School, half-year 11 0 6

Collected by Miss Guppy, for the Chinese Mission.. 4 14 6
15l. 15s.

STAFFORDSHIRE.

Madeley near Newcastle-under-Lyne.

John Charles Billington, birthday present 5 0 0

SUFFOLK.

Auxiliary Society, per W. Prentice, Esq. 195 5 7

Woodbridge.

Quay Meeting, per Mr. W. London ... 19 3 8

Beaumont Chapel.

Rev. H. H. Scullard.

Mr. D. Coates 1 1 6
Mr. W. Baker 1 0 0
Mr. J. Munro 1 1 0
Mr. J. Frost 0 10 0
Mr. G. Taylor 0 10 0
Rev. H. H. Scullard. 0 10 0
Mrs. Catchpole 0 10 0
J. P. Fitzgerald, Esq. 2 0 0
Miss Gorner..... 0 5 0
Friend, for China ... 0 10 0

Boxes.

Munro, Family Box 0 5 2
Mrs. Last 0 10 0
Miss A. Cleaveland. 0 2 0
Miss Smith 0 7 0
Mrs. Markham 0 9 6
Miss Sheldrake 0 8 0
M. A. Smith 0 1 4
Collections 5 0 0
15l.

SURREY.

Dorking.

Rev. J. S. Bright ... 2 2 0
J. Dennis, Esq..... 2 0 0
T. Conies, Esq. 1 1 0
Mr. Todman..... 2 0 0
Mr. Paddy..... 1 0 0
Mrs. Stent..... 0 10 0

Collected by—

Miss Smith, for Nagercoil 3 12 0
Mrs. Gosling 1 10 9
Miss Beckett 1 9 6
Miss Todman 1 5 1
Miss O. Dennis 0 9 10
Miss Smith 0 13 10
Mr. Paddy 2 0 6
Mrs. King 0 4 9
W. H. Summers..... 0 12 0
Sarah Weller 0 2 9
Alice Stret..... 0 0 2
Girls' School 0 14 10
Boys' School..... 0 10 9
Infants' 0 3 6
United Collection .. 0 9 7
Mrs. Bright's Class 0 13 6
For Sufferers in India 14 2 6
Girls' School, for do. 0 7 3
Boys' ditto 0 6 3
For "John Williams"..... 16 17 2
Widows' Fund 6 0 0
Annual Collection .. 11 9 0
Missionary Working Society, by Chrds. 1 8 2
Exs. 11s.; *73l. 5s. 8d.*

Mitcham.

Zion Chapel.

Rev. G. Stewart.

Collections 6 14 0
Miss East .....(A.) 1 1 0

Boxes.

Miss Delporte 0 17 0
Mrs. Carter 0 15 0
Mrs. Corney..... 0 4 8
By Sunday Schools. 1 13 0
11l. 4s. 8d.

Norwood. Hamilton Road Sunday School 0 10 0

Reigate. Collection 6 12 1

Wandsworth, per Rev. R. Ashton on account 14 3 0

Weybridge. A. Wilson, Esq.....(A.) 20 0 0

SUSSEX.

Brighton. Edmund Catt, Esq. 5 0 0

WILTSHIRE.

Mere. A Friend, per Mr. Jupe. Interest upon Investment 3 5 0

Trowbridge.

Rev. T. Mann.

For the Indian Famine Fund.

Mr. Haden..... 5 0 0
Mr. W. Brown..... 3 3 0
Mrs. Brown 3 3 0
Mr. Brown's Servants..... 0 15 0
Mr. Gayton 1 0 0
Mr. J. Gayton..... 1 0 0
Miss Gayton..... 1 0 0
Collection 3 0 8
Mr. Kemp 1 0 0
Rev. T. Mann 1 0 0
20l. 1s. 8d.

Swindon.

Legacy of the late Mr. T. Horne, per Mr. T. Strange ... 19 0 0
Sunday School, for the Ship, per Mr. C. Collier 3 11 3

YORKSHIRE.

Hull and East Riding Auxiliary.

A. Levett, Esq., Treasurer.

For the Famine Fund.

Fish Street Chapel.. 15 15 0
W. Pexton, Esq., Cottingham, additional 10 0 0
25l. 15s.

Leeds. A Friend, R. R. S. 10 0 0

Pontefract. Annuity of late Miss H. Roberts, for Native Teacher and two Children in India 9 14 9

Sheffield Auxiliary Society, per J. W. Pye Smith, on account 69 12 10

Wakefield Auxiliary.

Per J. Northorp, Esq.

Zion Chapel Ladies' Working Association, for Mrs. Baylis's School, Neyoor... ..... 10 0 0

Barnsley.

Ladies' Working Society	25	0	0
Mrs. Canter's Missionary Box	0	10	0
35*l.* 10*s.*			

WALES.

Cana.

Rev. A. Jenkyn.

Collection	2	4	2
Mr. Davies, Brogty	1	0	0
Gibeon. Collection	2	4	2
5*l.* 8*s.* 4*d.*			

Gore.

Rev. W. Jones.

Missionary Boxes.

Mrs. Brant	0	3	1
Mrs. Price	0	11	3
Miss F. Berend	0	14	2
Miss Worthing	0	0	10
Collection	2	0	0
Exs. 4*d.*; 5*l.* 9*s.*			

Pwellheli. Mr. Hugh Pugh, in full discharge of claim upon the Estate of the late Lewis Pugh, Esq. 40 0 0

SCOTLAND.

Aberdeen. Legacy of the late Mrs. Bothwell, less duty 90 0 0

Balmaghie. Rev. T. Stevenson 1 0 0

Campbeltown.

Rev. Dr. Boyd.

United Presbyterian Church	5	0	0
Young Men's Class, for South Sea Teacher	2	10	0
Female Class, ditto	2	10	0
10*l.*			

Dundee. Mrs. Wright, per Rev. R. Lang, for China 10 0 0

Eaglescarne Haddington. A. C. Stuart, Esq. 10 0 0

Forres.

United Presbyterian Church Collection	8	0	0
A Friend, by Rev. J. Kennedy	1	0	0
9*l.*			

Glasgow.

For Famine Fund.

Mr. Naismith	1	0	0
Ewing Place Youth's Society	0	2	0
1*l.* 2*s.* 6*d.*			

Leith.

For Shanghae.

Merrilees Sabbath School	0	15	0
Raploch Sabbath School, Stirling	0	5	0
1*l.*			

New Deer Bible and Missionary Society, per Mr. Ironside, for China 5 0 0

TASMANIA.

Hobart Town.

Collections after Sermons.

Brisbane Street Chapel	16	5	0
Davy Street Chapel	31	5	8
Green Ponds Chapel	16	0	0
New Town Chapel	3	9	2
Chalmers Church (Presbyterian)	26	6	3
St. Andrew's Church, ditto	23	7	2
St. John's Church, ditto	16	11	4
Public Meeting, Davy Street Chapel	32	17	0
Sacrament, Davy Street Chapel	7	3	6
After Addresses to the Children of the Sabbath Schools in Melville Street Chapel	11	2	0
By Children, Chalmers Church Sabbath Schools, for South Sea Mission	7	10	0
A Friend, by Rev. W. Nicholson	1	0	0
Miss Dunn	0	10	0
Collected at Green Ponds, for a Teacher for Raiatea, to be named Henry Speake (to be Annual)	10	0	0
	203	7	1
Less Expenses Printing, Advertising and Premium	8	0	7
	195	6	6

Launceston.

Per Rev. C. Price.

St. John Square Congregational Church.			
Collection	31	15	0
Tamar Street Independent Chapel Juvenile Society, for Native Teachers	20	0	0
	51	15	0
Less Premium	0	9	0
	51	6	0

VICTORIA.

Geelong.

Mr. T. W. Allen, Treasurer.

McKillop Street Congregational Church.			
Rev. J. C. McMichael.			
Collection, 1860	12	0	0
Ditto, 1861	13	1	1
Sunday School	20	5	10
Packington Street Congregational Church	2	7	0
Cavendish Street Congregational Sunday School, for the "John Williams"	2	2	6
Public Meeting	7	3	3
Juvenile ditto	1	4	7
Master Poultons	0	12	8
Baptist Chapel, Aberdeen Street	2	19	0
Presbyterian Churches.			
St. Andrews	1	12	7
Do., Sunday School	0	10	0
West End	2	8	11
Malop Street	1	10	0
67*l.* 17*s.* 5*d.*			

Melbourne.

R. Smith, Esq., Treasurer.

Per Rev. J. P. Sunderland.

Ballarat Congregational Sunday School, for South Sea Missions	5	0	0
Scots Church, Rev. T. Hetherington's, per J. G. Brown, Esq., for five Girls in Mrs. Creagh's School, Mare	5	0	0
Miss Macallester, from Juvenile Missionary Working Association in connection with John Knox's Church, for Mrs. Creagh's School	3	3	0
Richmond Ladies' Working Association, per Mrs. Dixon. 10*l.* for Savage Island Mission; 10*l.* for Life Mission	20	0	0
Emerald Hill, Rev. J. Miram's	5	0	0
Richmond Branch Church	2	0	0
Brighton Congregational Church	6	16	7
Congregational Church, Williamstown	10	0	0
Chalmers Church, Rev. Dr. Cairn's, Sermon and Public Meeting	26	14	5
Mrs. Maclachlan's School	0	5	0
Richmond Congregational Church	16	0	0
Tickets for Steamer "Samson," on the Departure of the "John Williams"	7	2	6
	107	1	6
Less Expenses	29	10	0
	77	11	6
Congregational Church, Victoria Parade	10	0	0
Sabbath School, for Native Teacher	10	0	0
Congregational Church, Oxford Street, Collections	13	19	8
Congregational Sabbath School, Sandhurst, per Rev. W. R. Fletcher	2	2	0
Ditto, Prahran, per Rev. W. Moss	1	5	0
"John Knox" Free Presbyterian Church, Melbourne, Collection	11	0	0
Congregational Sabbath School, St. Kilda. Repayment of the Kedge Anchor got here to replace the Anchor lost by the "John Williams" in Bass's Straits	5	17	10
	131	16	0
Less acknowledged last month	70	0	0
	61	16	0

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